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Memorials Concerning Deceased Friends

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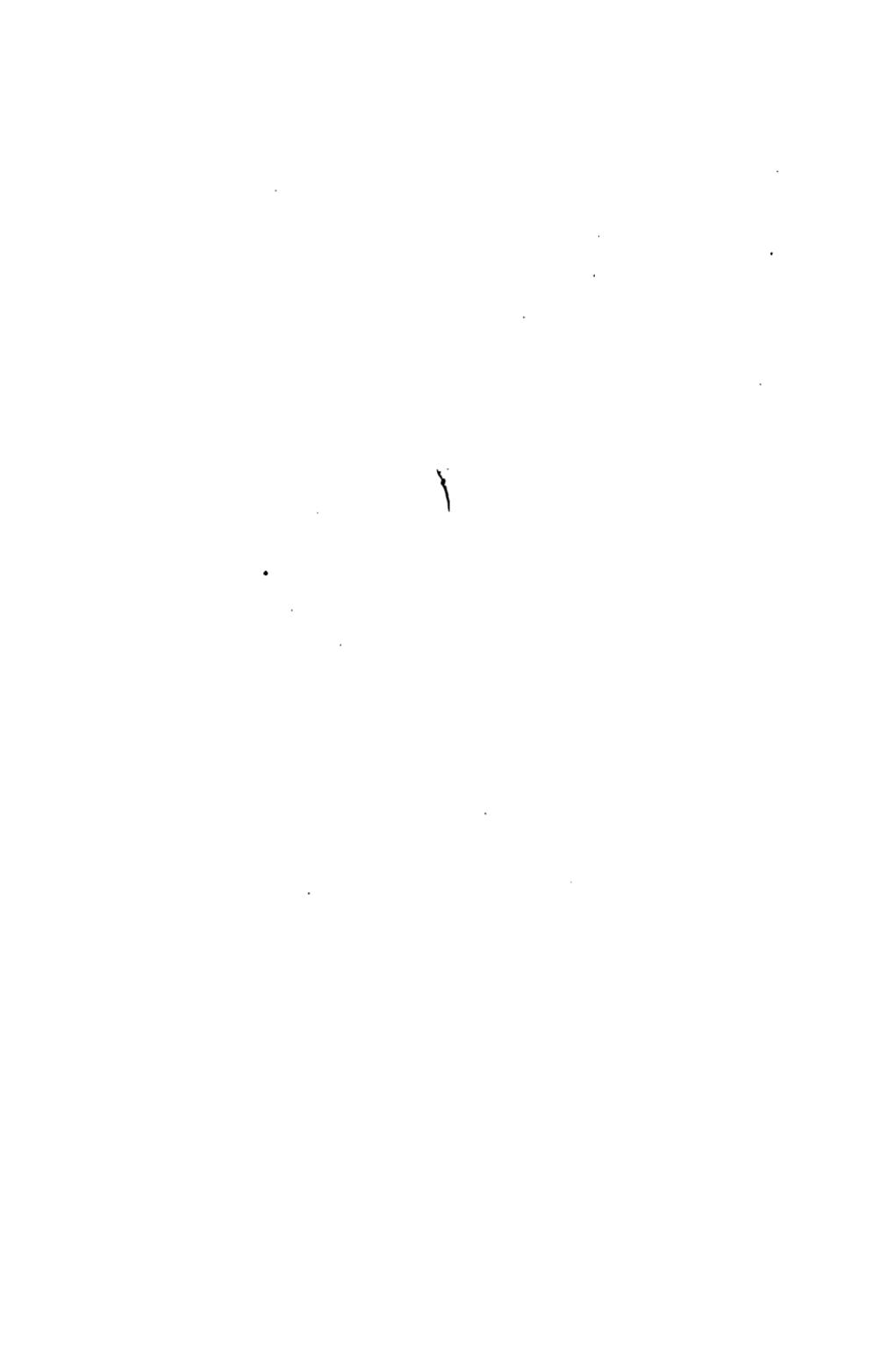


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MEMBERS

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MEMORIALS

CONCERNING

DECEASED FRIENDS:

M E M B E R S

OF

PHILADELPHIA YEARLY MEETING.



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M E M O R I A L S

CONCERNING

DECEASED FRIENDS.

- *A Testimony of Burlington Monthly Meeting, New Jersey, held the 7th of Second month, 1856, concerning our beloved friend STEPHEN GRELLET, deceased.*

“THE grace of God that bringeth salvation hath appeared unto all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world; looking for that blessed hope and the glorious appearing of the great God, and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.”

This Meeting is concerned to bear testimony to the blessed efficacy and all-sufficiency of this grace, as evinced in the experiences of our beloved friend STEPHEN GRELLET, who thereby, without human instrumentality, was called with

a high and holy calling, when he was in the darkness of unbelief, and living as it were without God in the world.

He was born at Limoges in France, 2nd of Eleventh month, 1773, and was subjected to the snares attendant upon wealth, rank and luxury. He was trained in the observances of the Romish Church, and received a liberal education at a military college.

At the early age of seventeen he was chosen one of the king's body guard, but although a soldier in times of extraordinary excitement, he was preserved from ever taking human life, which exemption from blood-guiltiness was through many years, a cause of gratitude to Him who had reserved him for warfare in the army of the Lamb.

On the breaking out of the French revolution the whole family of Stephen Grellet were exposed to danger of their lives, and their estate was confiscated. His parents being sentenced to death were actually taken out for execution, but were remanded to prison. Stephen Grellet and his brother being taken prisoners of war, were ordered to be shot, the completion of which sentence was each moment expected, when some sudden commotion gave them an opportunity to escape, and they eventually found their way on

board a ship bound to the West Indies, after a series of Providential deliverances, at one time actually brushing against soldiers, who, with fierce profanity, were declaring their bloody intentions respecting them.

After being engaged in business for two years in Demarara, the brothers embarked for New York, where they landed in the spring of 1795, and proceeded to Newtown, on Long Island, Stephen Grellet being then twenty-two years of age. His experiences about this time furnish a signal illustration of the blessed reality of the doctrine of the immediate and perceptible influences of the Holy Spirit: a doctrine to which he was ever after concerned to bear witness. It was alone by this powerful influence that he was awakened to a sense of his alienation from his Almighty Father and gracious Creator. Whilst walking alone in the evening twilight, he heard a voice sounding in his ears, "Eternity—Eternity—Eternity!" Struck with the awfulness of this voice, which was accompanied with a light that reached his soul and manifested to him his depravity, he cried out: "Surely if there is no God, there is a hell, and it is my just portion!" Retiring to his sleepless bed, he lay during the night, hoping that the Lord might again visit and bring consolation to his distressed mind. Seclud-

ing himself from society, he continued for many days and nights in this waiting state.

About this time, those dedicated disciples, Deborah Darby and Rebecca Young, having appointed a meeting at Newtown, a young woman who spoke French, and who was of a seeking mind, invited Stephen Grellet and his brother to attend it and afterwards to accompany these Friends to her father's house. During the silence of this meeting his mind was introduced into a state of awful reverence, and he found that for which he had been seeking, revealed within him, the inward illumination and the inspeaking voice [of the Holy Spirit,] ministering the consolation for which his soul yearned. Thus the work was wholly the Lord's, to whom we ascribe the glory. After they had dined, a religious opportunity occurred. Stephen Grellet comprehended little that was communicated, till Deborah Darby was led to address herself particularly to him and his brother, when his spiritual understanding was so opened as to enable him to feel and to know what was said. She spoke as one acquainted with the whole course of his past life.

Continuing to attend the small and silent meetings held at that town, he was at one of them brought to feel the weight of his past sins and transgressions in such a manner as to be in-

troduced into the deepest distress. Earnest were his supplications that He whom he had pierced would speak peace to his soul; when in the riches of His everlasting compassion and marvellous condescension, He was pleased to grant the request. His heart glowed with love and gratitude, and he thought that he must *then* proclaim to others what great things the Lord had done for him. He continued in this state of solemn prostration before the Most High, until on raising his head he saw no one in the house but his brother, who was also bathed in tears.

Our dear friend was made a witness of the operations of the Spirit as a Reprover, Teacher, Comforter and unerring Guide. Marvellous were the Lord's dealings with him from time to time, and though in silent brokenness of spirit he could magnify His gracious providence, yet his allegiance was closely proved; for when a clear evidence was afforded that he would be called to the work of the gospel ministry, he sought to be excused, pleading his unworthiness, his inability, and his want of a knowledge of the English language. Very great were his distress and conflict before he yielded obedience to this awful requisition, but he was brought to feel that it was only in entire dedication of body, soul and spirit that he could be accepted, and fervent were his aspi-

rations that he might be influenced by the Spirit of his Redeemer, humbly to draw near to the throne of Grace.

Having removed to Philadelphia, his first appearance in the public ministry was at the Northern District Meeting in the First month, 1796. He continued in lowliness of mind, fearful of exceeding in expression, the more so as he was not yet a member of our religious Society; yet, in seasons of weakness and poverty he was thankful in finding the Lord to be a God near at hand, and he notes at this time that; "upon serious inquiries in my mind, I find that truly I love Him, and am ready to forsake all in obedience to His divine requirings; and I have prayed earnestly that I may be favored with a true discernment of His will and an understanding of His still small voice." On the 5th of the Eighth month, he wrote: "I have had this morning my mind tenderly turned towards the Lord, and have participated early in the breaking of spiritual bread, the heavenly manna. Oh, what sweet-ness to be in the presence of the Lord—to be in an awful and solemn silence before Him. What an instructive school is His! there is no teacher like Him. In His presence we see our faults, past and present, and the means to avoid them. He opens to us His mysteries, and brings joy,

peace and quietness into our minds, and goodwill for all our fellow creatures. O Lord, let me more often approach the throne of thy Grace. Let me become thy true disciple. Let me grow in godliness and charity. Oh, clothe me with the white garment, and let me experience that my name is written in the Lamb's book."

In the Ninth month of this year he was received into membership, and notwithstanding the tenderness and sympathy of Friends, his sense of unworthiness was great, of which the accuser of the brethren taking advantage, endeavored to persuade him that in speaking in the name of his Divine Master, he had sinned against the Holy Ghost. This brought him very low. But as he was returning in anguish of spirit from an evening meeting in which he had been disobedient, he was made to believe that the judgments of an offended God would stand in array against him if he did not wholly resign himself to the work whereunto he had been called. Being by the Lord's strength enabled to resign his own will, the divine command when again given, was attended with such evidence, that he dared not resist.

In reliance upon his inward Teacher he was required to rise, without knowing what would be given him to express, and having uttered a sen-

tence, to wait in reverent humility for further opening.

In the Seventh month of 1797 he went with Joseph Clark into New Jersey, to distribute Testaments and religious books among the poorer classes of the inhabitants about the sea shore, and he was careful to obtain the unity of his friends at home (ministers and elders,) before engaging therein. "I proceeded in it," he notes, "with much lowness of spirit, keeping close to my Heavenly Guide. He so condescended that on my coming into a family, it seemed as if I could read at once their state, and a feeling of Divine love clothing me, enabled me to communicate my concern for them, so as in many instances to reach the witness for Truth in them. Many of these opportunities were favored seasons, and proved visitations of Divine love and mercy to the people."

He was acknowledged as a minister in the Third month, 1798, about which time he notes : "I feel led to a renewal of covenant on this solemn occasion, that I may increase in watchfulness, humility, obedience and dedication of heart, so that, at all times, I may by my conduct evince whose servant I am. Oh, may I never lose sight of the pit from whence I have been dug, or the rock from whence I have been hewn ! May I ever look at my steps lest I fall and bring

a wound upon the Truth. May my heart be more and more single and low before the Lord ! I have often to experience that I am nothing of myself. May I never presume to move without feeling the Spirit of Truth going before me."

In this and the following three years he travelled with certificates of the unity of Friends in the service of his Divine Master, being, through the Lord's continued mercy, preserved in humility before Him.

During the prevalence of yellow fever in Philadelphia in 1798, Stephen Grellet was unwearied in his attentions to the sick, ministering to their emergencies. He became ill with the prevailing malady, all prospect of his recovery was relinquished, and he turned him to the wall to die, with the peace of God in his soul, and desiring to depart and to be with Jesus. At this moment it was distinctly revealed to him that he would yet have to proclaim the Gospel of the dear Son of God in the North, the South, the East and the West. Although distressed at the thought of returning to the world, a willingness was wrought in him to go whithersoever his Divine Leader should require, and the prayer of faith was raised that when again brought to the near prospect of death he might experience the same peace and the same glorious prospects.

Soon after this, he engaged in mercantile business in New York, but lived so loose from the world as to be ready for the services into which he was called ; and in the few years immediately succeeding, he travelled as a minister over most parts of this nation and in Canada.

In the year 1804 he was married to our beloved friend, Rebecca, daughter of Isaac Collins.

He four times visited Europe, and was enabled to preach the unsearchable riches of Christ in the various European nations. The first of these voyages was undertaken in the Sixth month, 1807, when he encountered a storm of great violence, in which he was "brought in humble resignation to bow before Him who holds the winds in his fists, who maketh the clouds His chariot, and rideth on the wings of the wind, who can rebuke the winds and the sea, and make a great calm."

At this time he wrote as follows : "my soul can never enough praise and magnify His holy name for His divine help, fulfilling His most gracious promise to be a shield, a rock, a strength, a sure hiding place. The promise has been renewed to my poor drooping soul, that if I keep near Him in humility and dependence, He will be near me in the midst of the many storms that I may expect to encounter in the course of suc-

ceeding exercises, as He has been pleased to keep me in a great degree of calmness and resignation above the raging elements, so as to sing His song of ‘great and marvellous are Thy works.’ Sweet, safe retreat is the Lord’s sanctuary—the holy enclosure. Therein, as with Noah in the Ark, storms cannot prevail.”

The aggregate time occupied in his European journeys was nearly ten years, and his labors were extensive and his experiences remarkable. Being led to plead as an ambassador for Christ, with kings and rulers, the labor was blessed to some of these and their families, as well as to many in more obscure stations. His way was wonderfully made through dangers and difficulties, and in commemoration of the faithful dealings of the Most High with those who forsake all things at His requiring, we feel bound to record a few instances. At one time, when, unknown to himself, he was regarded as a political spy, and his track watched by the emissaries of a jealous monarchy, he felt a stop in his mind, and by close attention to the Hand which alone could lead him in safety, his feet, without apparent motive, were turned into an unexpected path, and thus was avoided a pursuit full of danger, but of which he was then and for many years ignorant. On another occasion, when embarking

on ship-board under feelings of discouragement, the language of the inspeaking Word to him was: "Now I am going to magnify my Name before thee." The sea becoming very tempestuous, the waves on one side mountain high, on the other a deep abyss, our friend, whilst others were in terror, felt the assurance to be realized. During the wars of Napoleon, our friend was often brought into perilous proximity with the soldiery, but being never ashamed of the garb and manner of a Quaker, and never using any subterfuge, he was respected and allowed to pass unmolested. It being his lot to travel in the rear of the allied army, which quartered by night in the towns and villages, our friend for many weeks pursued his journey in the night, holding meetings by day in the towns just evacuated by the soldiery. The people in their distressed circumstances were glad to seek for consolation by going in throngs to these religious assemblies. A fearful pestilence attended the course of the army, and many persons to whom he was led to proclaim the way of life and salvation, were found dead on the following day. Thus a faithful Creator, in the midst of his judgments remembering mercy, extended to the people in their extremity, the messages of saving love and grace, and carried

His messenger in safety through scenes of varied danger.

It was his practice to take his meals at the hotels, where he frequently met with the military officers, and he found it required of him at such times to keep on his hat. This singularity gave rise to questions and opened his way to explain to them the objects of his peaceable mission, and the views of the Christian Society of which he was a member.

In various parts of Europe he visited the convicts in prison, and was frequently exercised in great love for the souls of those who were condemned to die. To the Jews, in different cities and in settlements of their own, he preached the outward advent and the spiritual appearance of Him of whom Moses in the law, and the Prophets did write. In many parts he found seeking people, whom the Lord had favored with a perception of spiritual worship, and who had adopted views in some respects analogous to those of Friends. In Norway he was instrumental in the establishment of Meetings for Discipline, and in Russia, he and his fellow-laborer William Allen, introduced a book of selections from the Holy Scriptures, which being, by imperial law, adopted in their schools, was still retained in use in after years when the Bible was

interdicted. In 1816 he made a religious visit to the Island of Hayti. In 1823 he became a member of this Monthly Meeting.

Subsequent to his last return from Europe, which was in 1834, he labored within the limits of the different Yearly Meetings on this continent. In these extensive and arduous journeys he was careful not to go forth except as his steps were ordered of the Lord.

In conducting his temporal affairs he was scrupulously just and exemplary, desiring to give no offence in anything, that the ministry be not blamed ; and having received freely the heavenly gift, he was careful to make the Gospel of Christ without charge. He was diligent in the daily perusal of the Holy Scriptures, in which he had never read until he was awakened by the Spirit which gave them forth, and as he progressed in his perusal of them, their spiritual meaning was opened to his understanding, which was enlightened to perceive that liberty wherewith Christ hath made his people free from the necessity of dependence upon forms and ceremonial observances. And in his public labors these precious writings were opened, passages both from the Old and New Testament being brought into view with freshness of life, in elucidation of the glorious plan of Redemption, and of the blessedness

of the unspeakable gift of Him, who, having finished his work in the prepared body, would not leave his faithful followers comfortless.

His ministry was weighty, and characterized by great simplicity. He was led to dwell on the sinfulness of sin, the uncertainty of life, the awfulness of eternity and the marvellous love and mercy of Him who tasted death for all men, that all might live, and whose light hath shined in every heart; exhorting the people, frequently with tears, that they should not neglect so great salvation. He was a minister of consolation to the sincere in heart and a nursing father to the babes in Christ.

In his relations as husband, parent and friend, his tenderness and fidelity were instructive. Seeming to forget his own sufferings in the griefs of others, he went so long as health permitted, from house to house, and with humility imparting consolation and counsel. Even at his home he was careful to wait on his ministry, and to be very tender to the touches of the heavenly Monitor; so that persons who visited him were sensible of the weightiness of his spirit, and often made partakers of the precious overshadowing which the human will cannot command.

In the last fourteen years of his life he was subject to frequent attacks of illness, accompanied

with excruciating physical anguish, which he was enabled to bear with patience and resignation, often saying that it was his desire to glorify God, and He gave him the opportunity to do it in suffering. During spasms of agony affecting to behold, and which sometimes for many hours together, baffled medical skill, he was not known to express a word of complaint, and the utterance which the extremity of anguish elicited took the form of prayer or praise : “Dearest Father, be with thy servant !” “Though He slay me, yet will I trust in Him !” “Good is the Lord !” Patiently “looking unto Jesus” he referred touchingly to his Redeemer’s greater sufferings. No ejaculation for ease escaped him, but only for ability to magnify the name of his gracious Lord and Saviour, chiefly desiring the completion in himself of his blessed Master’s will, often expressing it to be his sanctification, and repeatedly appealing to those about him whether they could not unite with him in the ascription of gratitude and praise to Him who was with him in the furnace and whose everlasting arms were underneath. “I do not complain,” he said on such an occasion when his friends were weeping beside him, “Whom the Lord loveth, He chasteneth, and scourgeth every son whom He

receiveth. If we had not chastening we should be bastards and not sons."

Although his sickness repeatedly appeared likely to be unto death, he was again and again raised up to testify of the Divine goodness, and whenever able to do so, he was diligent in the attendance of religious meetings, allowing neither inclemency of weather nor physical pain to induce him to seek his own ease in preference to the service of Him who had redeemed his life from destruction and to whom, with full purpose of heart, he had dedicated his days. We believe it may be recorded that whilst his outward man failed, the inward was renewed day by day.

Within the last few months, although his strength was evidently yielding, he was rarely absent from our meetings either for worship or discipline, his last attendance being at our Monthly Meeting eight days before his decease. On this occasion he spoke on "the joy of believing," and participated in the business, but was obliged to withdraw before the adjournment. He was from this time confined to the house in extreme physical anguish, in the midst of which he requested that his friends might be informed that though tribulation abounded, consolation did much more abound. Remarking upon his remaining strength of pulse, and that he might yet

have much to suffer, he added : "I desire not only to do so submissively but cheerfully. These sufferings are indeed agonizing, but in this my hour of extremity, my Heavenly Father has not forsaken me but is comforting me. I have had to advocate his cause, and now I am called to serve by patiently suffering, and to glorify Him even in the fires." His humility and love of the cause of Truth were at this deeply afflictive period of his experience remarkably evidenced, his fear being lest, during these paroxysms, any thing should escape from him or should occur to bring a shade upon it or to weaken his testimony to the power and efficacy of Divine Grace to strengthen the recipient thereof to bear and to suffer in a manner becoming a Christian. In child-like simplicity he requested some who were with him, to intercede as ability might be afforded, for his preservation from any thing calculated to hurt the Cause. Being asked how he felt, he simply answered : " My dear Master is very good to me." Again : " I cannot think that I shall be forsaken. He that careth for the sparrows will surely remember me." " My heart and my strength faileth, but,"—and an expressive smile told his adoption of the remainder of the text which he had recited a short time previous. In a severe spasm, he said : " Do not be discouraged

—it is only the flesh.” The 12th and 13th of Eleventh month were days of almost constant agony, but each groan was turned into a prayer ending with “not my will but thine be done.” Towards evening on the 14th he petitioned for a mitigation of suffering, if consistent with his Heavenly Father’s will, very soon after which the pain finally ceased, and whilst he took no notice of external things, his reverent countenance indicated a peaceful communion in the spiritual life. He slept sweetly much of the following day, and a little before noon on Sixth-day the 16th of Eleventh month, 1855, without any struggle, with his family around him, in the prevalence of a peaceful and profound solemnity, his mortal life ceased.

*Memorial of Chester Monthly Meeting, Pennsylvania,
concerning HANNAH RHOADS, deceased.*

From the lively remembrance we have of the religious services and exemplary Christian walk of our late beloved friend HANNAH RHOADS, we are engaged to give forth a Memorial concerning her, in order to show the blessed effects of early submission to the transforming power of the Holy

Spirit, which made her what she was, and to incite survivors to follow in her self-denying, watchful path, as she followed Christ; that so they also may become prepared to serve their generation according to the will of God, and receive the crown of everlasting life.

She was the daughter of Jonathan and Hannah Evans, late of the City of Philadelphia, and was born there the 7th of the Ninth month, 1793.

Possessing much vivacity of disposition, a vigorous intellect, and an affectionate heart, combined with attractive manners, she was a pleasing companion, and was often drawn into the levity and vain conversation to which unwatchful youth are liable.

When about seventeen years of age, she was mercifully favored with an effectual visitation of the Light of Christ, revealing her lost condition, setting her sins in order before her, and opening the way of salvation by sincere repentance and amendment of life, and living faith in our Lord Jesus Christ, as the crucified and risen Saviour.

Deep were the humiliation and self-condemnation into which she was brought, and long and earnestly did she mourn, and seek for an assurance of pardon and reconciliation to her Heavenly Father; which at length she was permitted to experience, by being enabled to look in faith to the

Lamb of God, that taketh away the sin of the world.

Having set her face heavenward, there was no turning back to "that country from whence she came out;" but taking up her cross daily, and following the path of duty as it was marked out by the Holy Spirit, she was made an example of remarkable self-denial and watchfulness. In conversation her words were few and seasoned with grace, and she felt constrained to observe plainness and simplicity in her attire, language and demeanor. Patiently and steadily abiding under the Lord's forming hand, she grew in religious experience and stability, and became qualified for usefulness in the Church.

In the twenty-fourth year of her age, being entrusted with some important services in religious Society, she made the following memorandum, viz : "I feel that a narrow search into my own heart is necessary. I cannot know what offensive thing may be lurking there, unless it is made known by the light of Truth inwardly revealed. The heart of unregenerate man is deceitful above all things, and desperately wicked; who can know it? If we seek, and knock, and ask aright, it will be opened to us; and the gracious promise is, The Lord is a rewarder of all them that diligently seek Him. We may think

that we are desirous of doing something for the good cause, and even willing to serve Him faithfully, but it is necessary first to be engaged diligently to seek to know and feel Him in our own hearts, and what his blessed will concerning us is."

In 1818 she was married to our late beloved friend Joseph Rhoads, and removed to his residence at Marple, Delaware County, Pennsylvania, which continued to be her home for nearly forty-four years; during all which time she was a member of this Monthly Meeting. She was a true help-meet to her husband, aiding and encouraging him in the various social and religious duties which devolved upon him. They earnestly endeavored by watching unto prayer, to seek for Divine ability to train up their offspring in the fear of the Lord, to walk worthy of their vocation as servants of Christ; to be fruitful in every good work, and "to increase in the knowledge of God." They were careful to practise a liberal hospitality, to share their outward blessings with those in less favored circumstances, and kindly to remember the poor and afflicted as children of the same gracious Father.

In conversation they were especially guarded, not only to avoid speaking in a manner derogatory to others, but to discountenance every thing

of the kind in their family ; and while far from extenuating evil, to cultivate towards all the spirit of Christian love and forbearance.

In the attendance of religious meetings she was diligent, not allowing the pressure of outward affairs or the desire of present ease to prevent her. Her reverent deportment and the deep introversion of her spirit in humble waiting upon the Lord, were instructive and edifying ; showing that her mind was gathered into holy quietude, and enabled to worship her God and Saviour in spirit and in Truth.

Having passed through many deep and humbling baptisms, and experienced the work of preparation to be carried on in her soul, until the Lord's time was fully come, she was called to the ministry of the Gospel, and put forth by him in this solemn work, in the year 1831. Having now put her hand more publicly to the Gospel plough, strong were her desires that she might not only be preserved from looking back, but that in simple dependence upon the Lord Jesus, and by a close attention to his leading, she might know a growth and establishment in her gift. In a memorandum written some months later, she says : "The present desire of my soul is, that I may faithfully follow my dear and compassionate Lord wheresoever he may be pleased

to lead ; so that neither heights nor depths, principalities nor powers, things present nor things to come, shall ever be able to separate me from the love of God in Christ Jesus."

In the year 1835 her Monthly and Quarterly Meetings acknowledged her gift, and recorded her as a minister of the Gospel. In the succeeding seventeen years, with the unity of her friends, she attended all the Yearly Meetings of Friends then on this continent, and in Great Britain and Ireland, beside other religious services in places less distant from home, including some family visits, an engagement for which her deep indwelling with the Heavenly gift, and her tenderly sympathetic mind, peculiarly fitted her.

The visit to Great Britain and Ireland was preceded by much exercise and proving of soul ; but He who called for the sacrifice was graciously pleased, not only to grant satisfactory evidence that it was in his ordering, but to give her strength to resign herself, and all that was dear to her, to his disposal.

Being liberated by the Church for this weighty service, she embarked in the Sixth month, 1850, and was favored to accomplish what was required of her, so as to return to her family and friends in the Sixth month, 1851. In the course of this visit, she felt herself religiously restrained

from going to meetings or places where the call of duty to her Lord did not lead her, although at times it was a trial to decline the solicitations to do so ; but feeling that her safety and peace were concerned, she was helped to keep to the narrow path assigned her. She was much drawn into silence, both in and out of meetings, and her gathered, reverential watchfulness and waiting on the Lord, often had a leavening influence upon others, tending far more than the mere utterance of words, to bring them into true inward exercise.

After her return home she wrote respecting the visit ; " I often feel humbled and thankful in remembering what I passed through during my late visit, and how remarkably we were cared for, and how way was made where there appeared to be none : mountains of difficulty were removed, and in due season, a quiet and peaceful release was mercifully granted, and I feel nothing to retract in the retrospect of my movements in that land. What cause of gratitude to that Almighty Power that sustained me through many probations and trials, known only to Him who can make a way in the wilderness, and rivers in the desert." Again, " My mind was so entirely pervaded with peace, that I thought I could say ; my soul is deeply anchored on the Rock of ages ! "

Endued with a sound discriminating judgment,

and her mind clothed with Gospel love, she was made useful in administering the discipline; tenderly seeking to restore and gather the erring, and to build up and strengthen the Church in the upright support of our Christian principles and testimonies. She was often baptized into exercise and suffering for the Church's sake, and led to petition that the Lord would enlarge her borders, and satisfy her poor with bread.

Prepared to love all who loved the Lord Jesus Christ in sincerity, she yet fervently desired the prosperity of our own religious Society, that it might stand firm on its ancient foundation, growing up into Christ the holy Head, and that its members, abiding in Him, and bringing forth the fruits of his Spirit, might be livingly united to one another.

She frequently expressed a concern that where individuals gave evidence of having passed through the necessary preparation and received gifts from the Head of the Church, their youth should not prevent those gifts from being rightly brought into service for the edification of the body, and their own advancement in spiritual strength and knowledge. At one time she remarked, "I think there is a dispensation approaching, in which there will be a greater outpouring of the Spirit than there is now, comparable to that spoken of

by the prophet, ‘Your sons and your daughters shall prophesy ;’ and other gifts, not only that of prophecy, shall be dispensed. I want you not to be dismayed, or too much discouraged.”

Her ministry was clear and connected, free from unnecessary repetition, and in the exercise of it she was concerned to wait for the fresh anointing from on high. She was often led to unfold the doctrines of redeeming love and mercy ; to exalt the Deity of Christ Jesus, as the Lord from heaven, the quickening Spirit, the only safe guide in the work of salvation ; and his propitiatory sacrifice for the sins of the whole world, and as being our holy High Priest ; pressing upon her hearers the acceptance of him in all his offices. This was particularly observable at funerals, where many were often present who seldom attended any place of worship, and whose views of Christian doctrine were very imperfect.

For the riches of Divine love and grace freely bestowed upon man, and for our manifold temporal blessings, she was often constrained to invite others to gratitude and obedience, and to pour out with fervor, her own tribute of thanksgiving and praise. Being herself a witness of the unspeakable benefit of an interest in Christ, and a hope of eternal salvation through Him, her heart was much drawn toward the careless, with

desire to improve every right opening for directing their attention to Him from whom they might receive the same blessed privileges.

In the First month, 1861, her faith and resignation were closely tested, in the removal by death after a short illness, of her beloved husband; but she was enabled to bow in reverent submission to the Lord's will. In a memorandum made some time after, respecting this afflicting dispensation, she says, "The loss we have sustained, my pen can never set forth. He was an example of uprightness and integrity in his intercourse among men, and of meekness and forbearance under the various provocations and trials incident to one actively engaged in business."

* * * * *

"Having been in early life, brought under the sanctifying influences of Divine Grace in his own heart, and yielding obedience thereto, he advanced from stature to stature, until he became a strong man in Christ, and a pillar in his house, faithfully maintaining his allegiance to Him, the holy Head and High Priest, Jesus Christ, the same yesterday, to day and forever, both in relation to his outward appearance among men as the one great propitiatory Sacrifice for all mankind, and in his inward spiritual manifestations. Although the final summons was sudden, his mind appeared to

be preserved in much sweetness, and in calm resignation to the will of His Lord ; and as his redeemed spirit passed from its earthly tenement, the consoling language saluted my inward ear ; The Lamb that is in the midst of the throne has led him to living fountains of water, and God has wiped away all tears from his eyes."

From this time her health steadily declined, and it was instructive to observe with what patience and cheerful resignation her active, energetic spirit submitted to the privations and restraints of physical weakness and disease.

In reference to a proposed change of residence, she writes about this time : " I hope all things will work together for good, and that through the kindness and condescension of Him, who is the Judge of the widow, we shall be rightly directed and provided for, when the time arrives to leave this pleasant home, so long the scene of cherished hopes and affections. I have great cause to speak well of his excellent name, and to magnify the mercy vouchsafed through every portion of my life. May gratitude and praise for his unmerited favors, become more and more the clothing of my spirit, wherever my lot may be cast. If his presence is only with us, all will be well ; without it, nothing in this world can give comfort."

Early in the autumn of 1862 she removed to Germantown, and although she felt keenly the separation from the home she had so long enjoyed, and from beloved friends to whom she was closely united in Christian fellowship, yet she entered on her new abode with interest, and warmly reciprocated the kind welcome extended to her by Friends among whom she had come to cast her lot, in the evening of her day. With occasional exceptions she was mostly confined to the house during her residence there, but she enjoyed having her friends around her, both those of mature age, and those in younger life, in whose welfare she felt a lively interest.

She was subject to frequent and sudden attacks of hemorrhage from the lungs, by which she was brought face to face with death, and on such occasions the meek and quiet composure of her spirit instructively illustrated the reality of her religion, and the truth of the declaration; “Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee.”

During a severe attack of this kind in Eighth month, 1864, under great physical distress, she said, “Pray for me that I may be ready.” A beloved relative present remarked that he felt an assurance she was ready, and would be accepted

if taken. Shortly after, with her usual calmness she said, "I love the Lord because He hath heard the voice of my supplications. The Lord loveth them that fear him, those that hope in his mercy. I have nothing to boast of, but I trust in the mercy of God in Christ Jesus, our dear Redeemer." Then addressing some of her children who were present, she added: "That is what I want for you, humble faith in Christ; we have nothing to trust to but the mercy of God in Christ Jesus."

At a time of similar suffering in Seventh month, 1865, she raised her voice in a clear triumphant manner, and repeated these words, "The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea. Dear children, trust in the Lord." Thus, in humble trust, and unfaltering faith in God her Saviour, she sweetly passed on from day to day, leaning upon her Beloved; redeeming love and mercy her theme of praise and thanksgiving; and the hopeful serenity of her spirit flowing forth to all around her. A few mornings before her close she said to a friend, "I have much peaceful quiet as I lie here—not that fullness of joy I experienced some months ago—but peace and quiet." It was remarked, that was all we could ask. She rejoined, "It is written, 'if a man love me he will keep my words; and my

Father will love him, and we will come unto him, and make our abode with him.' "

Her mind was preserved clear, and the exercise of her faculties unimpaired, to the last. With her loins girded, and her light burning, she stood as a servant in waiting, ready to meet her Lord at his coming; and in a few minutes after awaking from a peaceful slumber, she quietly put off mortality, the 21st of Eighth month, 1865; and we doubt not received the gracious welcome: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

To her we believe the language is applicable, "Blessed are the dead that die in the Lord—yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Memorial of the Monthly Meeting of Friends of Philadelphia, for the Northern District, concerning our beloved friend ELIZABETH PITFIELD.

OUR much esteemed friend ELIZABETH PITFIELD, having been a member of our Monthly Meeting for about forty years, and many of us having partaken largely of the benefits of her religious labors, we feel constrained to bear testimony to

her worth, and to the excellency of Divine Grace whereby she became what she was ; desiring that others may be animated and encouraged thereby to follow her as she endeavoured to follow Christ.

She was the daughter of William and Rebecca Folwell, and was born in Philadelphia in the Second month of the year 1788. In her youthful days she was subject to the temptations incident to that interesting period of life, but through the watchful care of her parents, and by yielding obedience to the Divine law written in the heart, she was in great measure preserved from surrounding evils, and experienced an advancement in the way of life and peace.

In the Fifth month, 1808, in the 21st year of her age she was married to our late friend, Robert L. Pitfield, and became a member of this Meeting. Having been led more fully to see the emptiness of all worldly enjoyments, and yielding to the Heavenly visitations, she was enabled to make a full surrender of some things which became a burden to her, after which, great peace of mind was her portion, and she was favored with an assurance, that, if faithful to the end, she should receive the crown of life, which the Lord hath promised to them that love Him.

In 1811 they removed and settled within the limits of Burlington Monthly Meeting where she

first appeared as a minister of the Gospel, and was acknowledged by that meeting as such, in the year 1814.

Her ministry was sound and edifying and her communications lively and weighty, being attended with the baptising power of the Head of the Church, by which the hearts of many were reached and the heritage of God watered. She was frequently led to magnify and exalt the name of Christ Jesus our Holy Redeemer, through whose sanctifying grace she was made a living member of the Church, and qualified to proclaim the Gospel of life and salvation.

Her feelings were warm and sympathetic. The afflicted, the poor, and the sick, were objects of her tender regard. She partook largely of the cup of suffering; but through all her trials she was strengthened to lay hold of that blessed hope that was an anchor, both sure and steadfast; and thus she became qualified to encourage others to build on the alone sure foundation, "Christ Jesus, the Rock of ages."

She highly valued the doctrines and testimonies of the Gospel as held by our religious Society, and was concerned that they might be faithfully supported by its members.

In the year 1815 she visited the families of

Burlington Monthly Meeting, in company with George Dillwyn.

In the year 1821 she returned, with her family, to Philadelphia, and they were members of the Western District Monthly Meeting until the Eleventh month, 1826, when they settled within the limits of this Meeting.

She paid family visits to the members of the different Monthly Meetings within the limits of this city, in the year 1834, in which service we have cause to believe she was made an instrument of good to those whom she visited. In the course of her religious labors, at different periods, she attended all the Yearly Meetings on this continent, which were then established, except Indiana, and repeatedly attended many of the Quarterly and Monthly Meetings composing this Yearly Meeting, to the comfort and satisfaction of Friends: and in the retrospect thereof, she acknowledged she had the reward of peace.

In writing to a Friend on the state of Society, she remarks: "I sometimes feel so weak and feeble that I am ready to adopt the plaintive language, 'How shall Jacob arise for he is small?' I do desire to remember the many mercies and favors granted to us, a poor unworthy people as we are; and although our faith may be greatly reduced, still I trust we shall be strengthened to submit

to every dispensation of Divine Providence, being brought into the state of mind in which we can breathe the language to our Heavenly Father, ‘Thy will be done.’”

Again she writes, “The state of Society is very discouraging: many and various are the trials of the present time. Yet, still I trust, the dark and cloudy day will not always continue, but that the Sun of righteousness will arise, with healing in his wings.”

She often expressed a tender and earnest concern for the welfare of the rising generation, and sometimes emphatically ejaculated; “Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure.” (2 Sam. xxiii. 5.)

To one of her children she writes, in the year 1836, “My mind is often turned towards thee, in anxious solicitude for thy preservation in the path that leads to an inheritance incorruptible, that fadeth not away; remember that the fear of the Lord is the beginning of wisdom. Fear to offend thy Heavenly Father in any way; for He alone can bless or blast all our prospects of future happiness in this world. We are placed here for the blessed purpose of working out our soul’s salvation with fear and trembling, before our great Judge. Time is short, and eternity is of

unlimited duration. Mournful is the consideration, that so few of the youth of the present day, are willing to become the followers of a meek and crucified Redeemer, who suffered for us, that we might inherit a mansion among the righteous of all generations. Oh! the serious responsibility of our having to give an account in the great day of final decision, of the occupancy of those gifts dispensed to us individually. Be sure frequently to read thy Bible : it will help to draw thy mind towards Him, who sees and knows every thought of the heart. Above all, I would have thee frequently engaged in mental supplication to thy blessed Lord. I know what I say. I esteem it one of my greatest privileges, thus to lift my heart up to Him, who has been with me through many deep conflicts, known only to the Searcher of hearts. What greater joy could I have, than to see my children walking in the Truth. Prayer is [as necessary] to the soul as bread is to the body. If we cease to pray, we must die (spiritually.). Seek first the kingdom of Heaven, and then the blessing annexed will be added."

Again she writes, "Do not forget to ask for preservation in this world of sorrow. I am fearful the cruel enemy will lay snares to weaken your faith in the doctrines and testimonies of the

poor despised ‘Quakers,’ which never felt dearer to me than at the present time. To have an interest in the dear Redeemer, in his inward and spiritual appearance; faith in that Word which is nigh in the heart and in the mouth, and to submit our wills to His divine requirings; will do more for us than following the ‘lo ! heres and ‘lo ! theres,’ which are drawing away many from our religious Society. I long to be ready for my final change—to be permitted to enter one of those mansions prepared for the just of all generations. I often think of eternity. The time is swiftly drawing near when I must put off mortality. I feel like a poor pilgrim who wants to reach the haven of everlasting rest. What a blessed thing it is that we have a Saviour to look to, who will be a Comforter when all things else fail. I feel much weaned from looking to mortal man for help, for I find more true enjoyment in retirement and endeavouring to look up to Him who invited the weary and heavy laden to come unto Him. Our rest is not to be found in the things of time, but in the riches of eternity. Oh ! then, look up to Him who can say to the troubled waves, ‘Peace, be still.’ Our dear Redeemer said, ‘But one thing is needful, and Mary hath chosen that good part, which shall not be taken away from her.’ This ‘one thing,’

in my apprehension, is, to choose the Lord for our portion, and the God of Jacob for the lot of our inheritance. His grace is sufficient for us. If we keep near to this Seed of the kingdom in our hearts, I believe that all things will work together for our good ; the bitter waters will be sweetened by His grace, and our light afflictions, which are but for a moment, (in comparison with eternity,) will work for us a far more exceeding and eternal weight of glory, if we will only submit, to let our dear Lord direct our steps. Let Him wash our feet : for He said, ‘If I wash thee not, thou hast no part with me.’” John xiii. 8.

In 1864, she writes : “I feel it very needful for me to ‘watch and pray,’ for it seems to me that the enemy of all good is seeking to lay waste the whole heritage of our Lord and Master.”

The following extract from a letter to a friend, will portray the sympathetic feelings of a heart prepared to suffer with the afflicted : “Thou hast been so much the companion of my mind for some time past, in near unity and fellowship, that I thought I would attempt writing thee a few lines, greatly desiring thou mayst be strengthened and encouraged to put thy trust in thy Heavenly Father. He will uphold thee by the right hand of His righteousness, and thou wilt be enabled to adopt the language, ‘Hitherto the Lord hath

helped me: for none ever trusted in Him and were forsaken. Do we not know, the trial of our faith is more precious than gold? Let us then cast all our anxious solicitude upon Him who careth for us, and will cause all things to work together for our good, if we let patience have its perfect work: then shall we be experimental witnesses of that blessed truth, ‘The foundation of God standeth sure, having this seal, the Lord knoweth them that are His.’ Thy Divine Master will, I believe, in His own time, make a way for thee, where at seasons there may appear none. Many now, as well as formerly, are the afflictions of the Lord’s dear children, and from different causes; and though hid from our fellow beings, they are all known to Him who careth for us, and by whom the very hairs of our head are all numbered.”

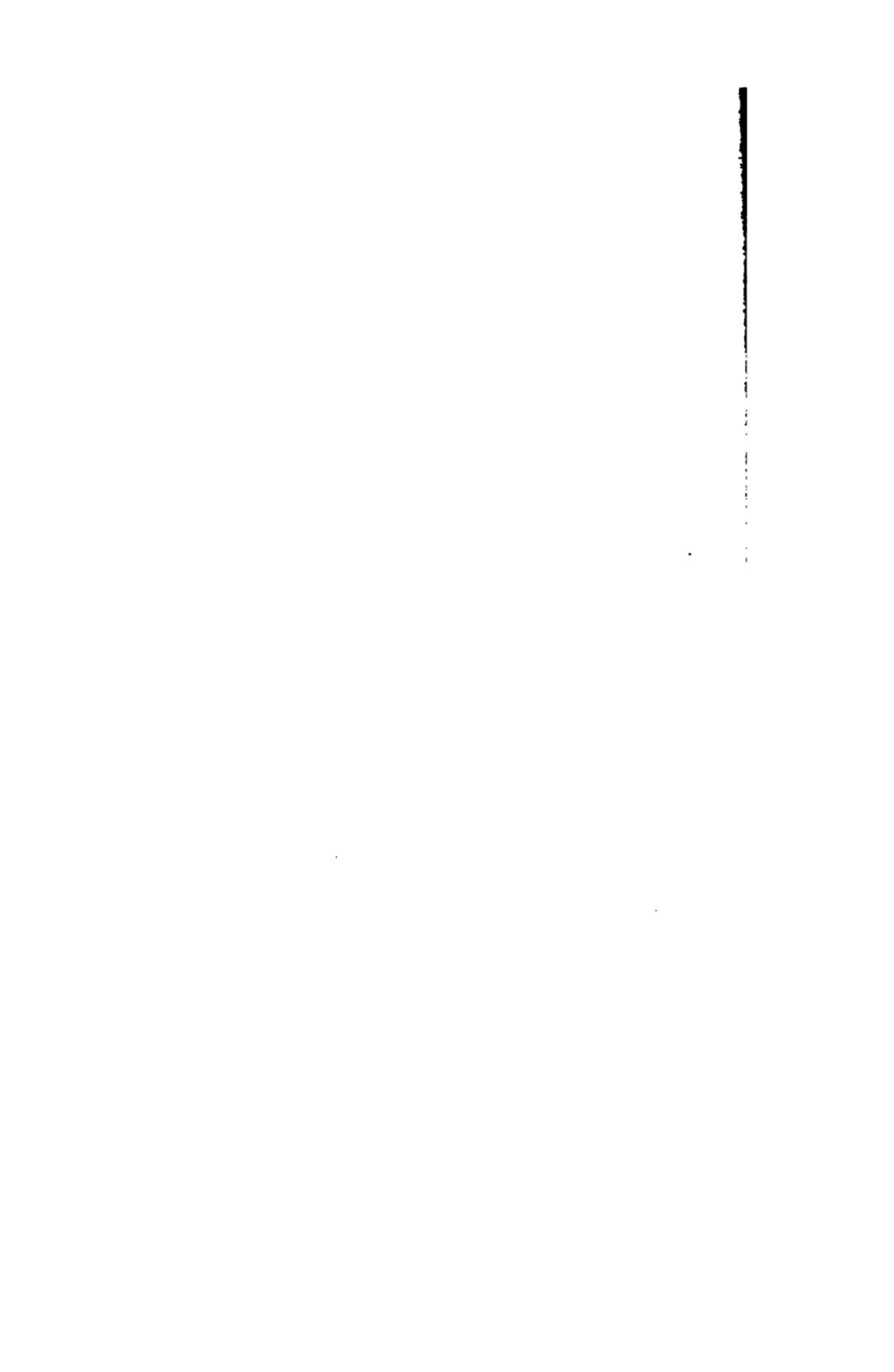
When in health, our beloved friend was a bright example in the attendance of all our religious meetings, and in reverent waiting on the Lord therein: but for the last few years of her life, she was much enfeebled by repeated attacks of sickness, and for nearly a year before her death she was unable to mingle with her friends in a collective capacity.

At times during her illness, through the infirmities of the body, she felt weary, yet she was

enabled to cast all her burdens on Him, who emphatically said, "Come unto me all ye that labor and are heavy laden, and I will give you rest." In this faith she was sustained through many tribulations, and as her end drew near, whilst passing through the valley of the shadow of death, she expressed herself thus, "I believe I can say, O! death, where is thy sting, O! grave, where is thy victory." A short time previous to her close she supplicated, "Blessed Redeemer, have mercy on me. I am but a poor worm. Dear Heavenly Father, take me home." "Oh! holy Father, if consistent with thy will, take me to thyself." And then, with a sweet and heavenly serenity, she said; "Going in mercy—all is peace." Soon after, she passed quietly away, and we doubt not has entered through the gates, into that city, where none of the inhabitants can say, I am sick.

She peacefully departed, on the evening of the 4th of Seventh month, 1866, in the seventy-ninth year of her age.













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